

## Body

The main NT word is *soma*. The main OT term, *basar*, is usually translated “flesh,” so for the body in the OT, see FLESH.

(a) *Body and person* The human person comprises body or flesh or outer person, and soul or spirit or heart or inner person. The two are mutually dependent and equally indispensable to being human, and any of the words for them can stand for the whole person.

Yet the inner and outer person are distinguishable and partially separable. Believers are committed to being holy in body and spirit (1 Cor 7:34; cf 2 Cor 7:1). We have cleansed our heart from a wicked conscience and washed our body with pure water (Heb 10:22). Another human being can destroy body but not soul, though both can be destroyed in hell (Matt 10:28). It is possible to be absent in body but present in spirit (1 Cor 5:3). A journey to heaven may happen “in the body or out of the body” (2 Cor 12:2-3).

1 Thes 5:23 implies a threefold division into spirit, soul, and body, but given the twofold picture elsewhere, more likely Paul is speaking loosely of the inner person relating to God, the inner person in itself, and the outer person. Ps 16:9-10 similarly speaks of heart, soul (*kabod*), body, and person (*nephesh* – NRSV “me”).

The body in itself is a whole combined of various parts, all of which affect the whole. An eye or a hand can lead the whole body to disaster, but an eye that sees well suffuses the whole body with light (Matt 5:29-30; 6:22-23). It is tempting but stupid to worry about provision for the body (6:25). Having the body in common with other people gives us the capacity to empathize with people imprisoned or oppressed (Heb 13:3: see NRSV margin).

(b) *Body and holiness* We are called to glorify Christ in our bodies (1 Cor 6:20). Christ can be exalted in our bodies, by life and by death (Phil 1:20). Through the attacks that come to our bodies because we serve Christ, we can carry and exhibit the death of Jesus that came about through people’s attacks on him – and in our bodies we can also then exhibit his resurrection life (2 Cor 4:10). No believers should make trouble for people who so bear Jesus’ marks branded on their bodies (Gal 6:17).

Sin is first a matter of the mind, but it does lead to the degrading of the body (Rom 1:18-25). The body therefore requires disciplining, though regulations concerning what can be handled, tasted, or touched have only a superficial value in this connection (Col 2:21-23). But Paul does speak of pummeling his body and making it serve him, rather than serving it (1 Cor 9:27). Human maturity can be defined in terms of the capacity to keep the body under control and clean, to which the key is the tongue (Jas 3:1-6).

So while Christians are free, this does not mean they are free to do anything, and specifically to do anything with their bodies. Indeed, when we are judged, it will be on the basis of what we have done in our bodies (2 Cor 5:10). We must cleanse ourselves of all defilement of body or spirit: it is here that holiness, moral maturity, and reverence must be realized (2 Cor 7:1 – body here is *sarx*, usually translated “flesh”). For instance, our commitment to Christ requires us to pay attention to what we eat –

overeating or eating what is bad for us ignores the body's spiritual significance (cf 1 Cor 6:13a). The body is not a morally insignificant thing, like (say) a rock (if a rock is morally insignificant). Likewise the body is not meant for sexual immorality (1 Cor 6:13b). That emerges from a number of facts: see 1 Cor 6:14-20. (a) God raised Jesus' body and will raise ours (v. 14). (b) Christians have come to cleave to Christ in their inner being like a man and woman cleaving to each other in their bodily sexual union, as happens even in "casual sex." The link of inner and outer person means it is as if our bodies become Christ's limbs. That makes it impossible to undertake an immoral sexual union, as if this did not affect that other union (vv. 15-17). (c) Sexual union is a particularly profound form of human act that affects the whole person in a way other acts do not, because of that link between inner and outward person (v. 18). (d) Indeed, the link means our bodies become sanctuaries of the Holy Spirit (v. 19), as Jesus' body was (John 2:21). Sexual immorality defiles this sanctuary. (e) Christ paid a price for us to buy us out of our slavery, and our bodies as much as our spirits are part of the persons for whom Christ paid this price (vv. 19-20). It is striking that Paul's next words argue for proper sexual expression between husband and wife, and see them as having authority over each other's bodies (1 Cor 7:4).

Paul's exposition of the dynamics of human life in Romans 6—8 shows how the body can both be identified with the person and distinguished from it. On the one hand, we have died to sin – that is, we have associated ourselves with Christ as one who historically did die to sin (i.e., he let sin exact its final demands of him), even though sin of course had no claim on him. Our association with him then means that in effect we died to sin. Thus "our old self [lit. "our old human being"] was crucified with him." The aim of this was that "the body of sin" [or "the sinful body" – RSV] might be destroyed." The verb is not the usual one for "destroy": it suggests something like "overthrown." Thus we are no longer enslaved to sin: the sinful body has been robbed of its power (6:6). To put it another way, Christ died to the law, letting it exact its demands of him, and our association with him means his body's dying to the law also counts for us (7:4). To put it yet another way, our body is dead because of sin (8:10).

We are thus in a position to prevent sin exercising authority in our mortal bodies and thereby making us obey their passions (6:12). Here the idea that sin starts in the mind is complemented by awareness of the body's power. But we can present the different parts of our body to God as means for doing what is upright, rather than presenting them to sin as means for doing what is wicked (6:13). God gives new life to our bodies through the Spirit, so that by the Spirit we can put to death the body's deeds and follow the Spirit's moral leading (8:11-14). We can present our bodies to God as a living sacrifice (12:1), following the pattern Christ set (Heb 10:5-10). Perhaps this exhortation is a further sign that the body, far from being a dispensable part of the self, *is* the self. We present our *selves* to God as a sacrifice.

(3) *Dead body* Most OT occurrences of "body" refer to corpses, the words being *gewayyah*, *guphah*, *met*, *nebelah*, *nephesh*, or *peger*; the NT equivalent is *ptoma*. Most of these words can be used for animal as well as

human carcasses, which draws attention to the commonality of humans and animals.

The first two words refer especially to the bodies of Saul and his sons (1 Sam 31:10-12; 1 Chr 10:12). The story emphasizes the appropriateness of giving a body a proper burial, for only then does the person find their rest. The same implication emerges from the use of the more common words *nebelah* and *peger* (etymologically they link with words for “languish” and “faint,” which is suggestive). It is a terrible fate if bodies are given to the birds (Ps 79:2). It is grievous that the body of the man of God in 1 Kings 13 will never reach his family tomb, though at least the prophet who warned him this would happen ensures that the body reaches his own tomb. Dead bodies deserve to be treated with care, respect, and honor. Thus John’s disciples fetch John’s corpse in order to bury it (Mark 6:29) and Joseph and Nicodemus do the same for Jesus (John 19:38-42). The woman who pours her perfume on Jesus’ head anoints his living body for burial (Mark 14:8).

When someone is executed and their body is hanged on a tree to make them a public spectacle, it must be taken down and buried before nightfall, otherwise it would defile the land (Deut 21:22-23; Josh 8:29). Senior priests and nazirites must therefore avoid contact with dead bodies (Lev 21:11; Num 6:6) because they will be disqualified from their ministry for a while or their vow will be invalidated. Ordinary people who have contact with dead bodies similarly contract defilement and must go through a rite of cleansing (Num 19:11-20; Hag 2:13).

One assumption underlying the concern with burial and the possibility of defilement is that sense that the body is intrinsic to the person. Indeed *nephesh*, which usually means the person or self or soul, can refer to a dead body (e.g., Lev 21:11). The body *is* the person, even when it is dead. At the same time, a body is therefore an odd or paradoxical thing. It looks just like a person, but it behaves like an inanimate thing. A living person came into being when God breathes life into a body, so the body without the spirit is dead (Gen 2:7; Jas 2:26). A dead body fits no categories. It confuses the distinction between life and death. Perhaps it is this that makes it defiling.

Jesus bore our sins in his body on the tree (1 Peter 2:24). We were reconciled in his fleshly body by his death (Col 1:22). The conviction that Jesus’ death is the means of salvation is the more remarkable in light of the defiling nature of a dead body. So is Jesus’ invitation to eat bread that stands for his body that was about to be broken (Mark 14:22; cf 1 Cor 11:24). The paradoxical link of defilement and power also underlies the conviction that people who eat the bread or drink the wine unworthily, without examining themselves, are guilty of the Lord’s body and blood and eat and drink judgment against themselves (1 Cor 11:27-29). They fail to discern the body – perhaps the Christian body, or perhaps the Lord’s body (see NRSV margin).

(4) *Renewing of the body* A sign that the whole person of Jesus has come back to life is that his body is no longer in its tomb (Luke 24:3). The new life people receive through Christ comes both to soul and body, sometimes first to the body and then to the soul, sometimes the opposite. Thus Jesus healed people’s bodies (“she felt in her body...,” Mark 5:29 – then later Jesus bade the woman go in peace), while Peter addressed the dead body of a disciple and bade her rise (Acts 9:40). Some dead bodies were

raised when Jesus died, in anticipation of the complete new life this heralded (Matt 27:52). The fact that inner and the outer belong integrally together makes it inevitable that eternal life involves both inner and outer, as Jesus' resurrection did. We thus await the redemption of our bodies (Rom 8:23). It is not surprising that Michael and the devil fought over Moses' body (Jude 9).

The raising of our bodies is difficult to imagine, as it would be difficult to working out from a seed what will be the nature of the wheat or flower or vegetable that will come from it once it has "died." This comparison provides a way of thinking about the difference between the natural body and the resurrection body. One is perishable, physical, made of dirt, derived from Adam, the other imperishable, spiritual, made from heaven, derived from Christ (1 Cor 15:35-49). Christ's resurrection body gives some indication what ours will be like. It is, of course, material – Christ is visible and visibly identical with the person who was executed, and he can speak, eat, and drink. But it is not subject to the limitations of an ordinary body. It can appear and disappear at will. It is wholly subject to the leading of the Spirit, as our present bodies are not. But Christ will transform our lowly bodies to make them like his splendid body (Phil 3:21).

To put it another way, our body is the home we live in (2 Cor 5:1-10). Our present home is a flimsy and vulnerable tent (in 2 Peter 1:13 the word for "body" is *skenoma*, which literally means a moveable dwelling such as a tent). But God has prepared a solid house for us. It would be nice to be rid of this insecure tent, not so as to live in the open, but so as to move to that more substantial dwelling. It would be nice for the mortal to be replaced by the everlasting. And the presence of the Spirit in us both makes us more certain that God will eventually give us that new home, and also thus makes us long for it more deeply. After all, being at home in the body means being away from the Lord – it means walking by faith, not by sight. But because of that Spirit-inspired certainty, we can face death and leaving the body with equanimity, even with enthusiasm, because it means being at home with the Lord.

(5) *Body as a metaphor* The body's diversity in unity provides an image for understanding the believing community. Sharing in the fellowship meal and partaking of one loaf means the congregation is one body (1 Cor 10:17). Its meetings must take place in such a way as to discern the body, which excludes some people eating and drinking to excess while others go hungry (11:29).

Like the body's different limbs, the community of the baptized has different members (1 Cor 12:1-31; Rom 12:4-8). As well as coming from different classes, they have different gifts. Their task is to fulfill their individual functions aware of doing so for the sake of the body as a whole. They are neither to undervalue their contribution, as if the ear thought it did not count because it was not an eye, nor to overvalue it, as if the ear thought it could fulfill the functions of all the body's parts. Indeed, human beings make a point of covering some humbler (but indispensable) body parts with splendid clothing – so that the humbler has greater honor. As the different body parts work together irrespective of their degree of honor or apparent importance, so God designs the believing community to care for one another so that all share in everyone's honor or hurt.

Ephesians extends this idea in seeing the whole worldwide church as the body of which Christ is the head (1:22-23), a body uniting Jews and Gentiles (2:16). Under Christ's headship this body manifests its diversity of gifts in a unity of purpose on that larger canvas (4:1-16; cf Col 1:18, 24; 2:19). It is the different parts' relationship to the head that helps them function properly in relation to one another, so that the one body functions as one body.

Ephesians 5 takes the image further again. As Christ is the body's head and the church submits to him, so a husband is his wife's head and she submits to him. How does that work out? Christ acts as head of the church by loving it and dying for it, and the church submits to him by accepting his doing that. A husband acts as head of his wife by loving her and giving himself for her, nourishing and caring for her as he would for his own body, and she submits to him by letting him do that. (There is thus no suggestion that the head-body image implies the husband making decisions for the wife, except in requiring her to accept his self-sacrifice.)

John Goldingay

## Flesh

The main OT word is *basar*, which also covers much of the meaning of “body.” The NT word is usually *sarx*.

(a) *Flesh as physical reality* “Flesh” denotes body tissue, such as the muscle and fat lying between skin and bones (e.g., Gen 2:21, 23). It is a painful place to have a thorn (2 Cor 12:7). By its nature flesh is thus soft, pliable, and lively, so it provides a positive image for personal renewal: Israel has a heart of stone, an inflexible mind, but God promises it a heart or mind of flesh. This is another way of saying that God’s spirit will be put within the people, so that they are inspired to do what God says (Ezek 11:19; 36:26-27). My flesh faints in its longing for God, the way it faints in a land where there is no water (Ps 63:1).

“Flesh” often refers to an animal’s body tissue, much of which can be eaten, though not with the blood in it (Gen 9:4). But human beings cannot eat human flesh – to have to do so, at times of severe need, is a terrible thing (Deut 28:53-55). For animals to eat human flesh is likewise a terrible fate for the person (e.g., 2 Kgs 9:36) and the consuming of the flesh is a final act of degradation and punishment (Jas 5:3; Rev 17:16; 19:18, 21). The background is that the flesh or body is an integral part of the person. It is having flesh and bones that distinguishes human beings, and therefore the risen Jesus, from a spirit (Luke 24:39; cf 1 Tim 3:16). It is thus a serious matter when the flesh is defiled, e.g., by skin disease (Lev 13, NRSV “body”), though purification rites do avail for the flesh (Heb 9:13). For circumcision to be “in your flesh” suggests it has solid grounds in the physical – it is not merely “spiritual” (Gen 17:13). A sign in the flesh matters. Jews were Jews in the flesh; Gentiles were Gentiles in the flesh – and therefore outside the people of God (Eph 2:11, see NRSV margin; cf Col 2:13). To be one with other human beings in a family is to be one in bone and flesh (e.g., Gen 29:14). In or from his flesh Job expects to see God (Job 19:26). Yet Paul has come to see that what he has in Christ far exceeds the value of what he has in the flesh (Phil 3:3-4). It is therefore odd to insist on fleshly observances for people who were outside God’s people and have come into it by another route (Gal 3:3; cf 4:21-31; 6:12-13; Col 2:11-23).

By extension, the flesh can suggest the visible body as a whole (Lev 17:16; Job 21:6). No one hates their own flesh – i.e., their own body (Eph 5:29). In sexual intercourse two people become one flesh (Gen 2:24) – their intermingling makes it as if they are now one body (1 Cor 6:16). In danger, one’s flesh can live in hope (Ps 16:9; cf Acts 2:26). Although Jesus died, his flesh did not experience corruption (Acts 2:31). Jesus can be manifested in our mortal flesh (2 Cor 4:11). I live my life in the flesh by faith in Christ (Gal 2:20; cf Phil 1:22, 24). In his flesh Paul accepts the persecution that comes to him as a servant of Christ and completes the suffering that Christ did not undergo (Col 1:24). Death means being judged in the flesh (1 Pet 4:6).

Human beings thus integrally and essentially combine an outer and an inner person, flesh or body and soul or spirit or heart, which affect each other (Pss 84:2; 73:25-26; Ps 119:120; Eccl 12:12). The degeneration of the flesh is a sign of the dissolution of the person, and thus its restoration is a

sign of the whole person's healing (2 Kgs 5:10-14). But there may be a disjunction between flesh and heart or spirit (Ezek 44:7, 9; Mark 14:38). Paul envisages delivering an immoral person to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord (1 Cor 5:5). Christ was put to death in the flesh but made alive in the spirit (1 Pet 3:18; cf 4:1).

(b) *Flesh as the whole person* As flesh can thus stand for the physicality essential to being human, it can stand for the human person as a whole. It must be wrong that people of the same flesh include slave owners and slaves (Neh 5:5). When people are without food, home, or clothing, it must be wrong to hide yourself from your own flesh (Isa 58:7; NRSV "kin"). "Flesh and blood" simply means human beings (Gal 1:16; Eph 6:12; cf Heb 2:14). Flesh and blood did not reveal Jesus' significance to Peter (Matt 16:17). Mere flesh and blood cannot share in God's reign – it is perishable and needs to put on immortality (1 Cor 15:50-53). People who become God's children are born not of blood or of the will of the flesh or of the will of man but of God or of the spirit (John 1:13; cf 3:6; 6:63). It is no use judging according to the flesh (John 8:15 – see NRSV margin).

The word became flesh (John 1:14) when Jesus was born of David according to the flesh (Rom 1:3; cf 1 Jn 4:2; 2 Jn 7). Jewish believers are similarly descendants of Abraham according to the flesh (Rom 4:1). Being one with the Jewish people according to the flesh gives Paul a deep concern for them to come to acknowledge Jesus (Rom 9:3). According to the flesh the Messiah comes from the Jewish people, but it is the children of the promise who are God's children, not the children of the flesh (Rom 9:5, 8). Flesh and spirit or promise are here antithesized, though not as if to dismiss flesh. Jesus' earthly life is the days of his flesh (Heb 5:7). His flesh opens up the way into God's presence (10:20). He gives his flesh (i.e., himself as a physical human being) for the life of the world and gives his flesh to his followers to eat (John 6:51-56) – i.e., gives himself (6:57). Here "flesh" has the same meaning as "body" in other NT passages referring to the Last Supper or the Lord's Supper and denoting the whole person.

"All flesh" can mean "everybody" (e.g., Num 16:22; Deut 5:26; Pss 65:1-3; 145:21; Jer 32:27; Joel 2:28-29; Luke 3:6; John 17:2). By further extension flesh can refer to both human beings and animals in their bodiliness (e.g., Gen 6:17, 19). God is in covenant relationship with all flesh – all that lives (Gen 9:17). It is sometimes difficult to tell whether passages refer to all living things, all human beings, or all Israel (e.g., Gen 6:12, 13; 9:15-17; Isa 40:5-6).

(c) *Flesh as weak and as sinful* Flesh also stands for physical humanity in its weakness (Gen 6:3). God does not give full vent to wrath when we deserve it, but keeps in mind that we are flesh, a passing breath (Ps 78:38-39). After long years of exile, "all flesh is grass," withered by the searing desert wind (Isa 40:6; cf 1 Pet 1:24). God can be described as having or being a heart, a soul, or a spirit, but not as having or being flesh. The gods' dwelling is not with flesh, Babylonian theologians lament (Dan 2:11). Flesh can thus suggest feeble humanity over against God's dynamic power. Egyptian forces are human not divine, their horses flesh not spirit (Isa 31:3; cf 2 Chr 32:8; Jer 17:5-8). If I have God to trust in, I need not fear

what flesh can do to me (Ps 56:4). God does not have fleshly eyes, so as to be limited to seeing what human beings can see (Job 10:4).

The negative connotation of flesh is heightened in passages where flesh denotes not so much an aspect of the individual human person but the human person in its moral weakness and resistance to God, or a broader fleshly realm distinct from the realm of the Spirit, a realm people trust in and live by independently of the realm of the Spirit (cf the antithesis in Gal 5:13-26). We used to be living in the flesh, and our sinful passions, aroused by the law, then worked death in our bodies (Rom 7:5; cf 8:6; Eph 2:3). By nature our minds are thus set on the flesh and are hostile rather than submissive to God (Rom 8:7-8). Indeed, as people who are of the flesh, we are under sin's domination (7:14). In this sense, nothing good dwells in our flesh – we could want to do what was right, but not actually do it (7:18). With our minds we serve the law of God, but with our flesh we serve the law of sin (7:25b). Because of the flesh, then, law is weak, even at its best – it can tell us what to do but not help us do it, and it thus leaves us in a worse place than we were before (8:3).

But God sent Jesus “in the likeness of sinful flesh” (Rom 8:3). It is not that Jesus' humanity was only apparent – he really was a son of David according to the flesh (1:3). He was “in the flesh” (8:3). But he was never a slave of sin as we are, even though he submitted to the law's authority so as to be able to terminate its authority over anyone. His flesh was sinless. So he was born “in the *likeness of sinful flesh*” – his flesh was in one sense exactly the same as ours, but in another sense vitally different.

In dying, he terminated any claim of the law on him and thus condemned sin in the flesh (8:3; cf 1 Pet 4:1). When we identify with him and let his death count for us, the law's claim on us is likewise terminated. In his fleshly body he thus reconciled us to God by freeing us from living sinful lives (Col 1:22). In his flesh he annulled the law and brought into being one new people, not divided by whether or not they adhere to the law (Eph 2:14-15). The law thus no longer has the power to arouse our sinful passions, as it could when we lived in the flesh (Rom 7:5). Because Christ's death counts for us, we have crucified the flesh with its passions and desires (Gal 5:24). To put it another way, in Christ we have been circumcised inwardly by putting off the body of flesh in Christ's “circumcision” (Col 2:11). This is the sense in which we are no longer living in the flesh (Rom 8:9), because we are no longer living under the law's authority. We carry on living in the flesh in the sense of living in the body, but we no longer live by human desires (1 Pet 4:2; see NRSV margin). We no longer walk according to the flesh or set our minds on the things of the flesh (Rom 8:4-5).

This does not happen automatically or invariably. It is a possibility now opened up to us, or rather an obligation now placed on us. Because Christ died for us, we can and must take up the opportunity to follow the Spirit's moral leading rather than living according to the flesh (Rom 8:12-14). We must put on Christ and make no provision for the flesh, to gratify its desires (13:14; cf 1 Pet 2:11). But it is entirely possible for people who could be spiritual to be fleshly – for instance, to indulge in jealousy, quarrelsomeness, sexual sin, idolatry, drunkenness, or greed (1 Cor 3:1-3; cf Gal 5:13-21, NRSV margin; 2 Pet 2:18; Jd 8; 1 Jn 2:16). And if we sow to the flesh, we reap corruption in the flesh (Gal 6:8). But if we try outward



disciplinary practices as a means of controlling the flesh, we will see they are of no value compared with relying on what Christ achieved for us (Col 2:23).

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## Human, Human Beings, Humanity, Humankind

These expressions mainly translate Hebrew '*adam* and Greek *anthropos*. Hebrew '*ish* and Greek *aner* denote a man as opposed to a woman, but also an individual human being, like traditional English "man." Other Hebrew words for human beings are '*enosh* and *geber*, which are similar to words for "frail" and "strong," but the contexts do not usually suggest that the words have these specific connotations. NRSV sometimes renders the various words by expressions such as mortal, one, person, people, those, others, everyone, and those who live.

(a) *Humanity before God* Humanity was created in the IMAGE OF GOD after a special act of reflection on God's part (Gen 1:26-28). Scripture has various ways of describing God's subsequent ongoing involvement with all humanity. God made from one every nation of human beings (Acts 17:26). All human beings gain their light from the life that has always resided in God's word, which enlightens them (John 1:4, 9). If the divine breath or spirit were withdrawn, all human beings would die (Job 34:14-15). It is the spirit in a human being, God's breath, that makes for understanding (Job 32:8; cf Ps 94:10-11). Wisdom delighted in humanity when it was created and is calling to it now (Prov 8:4, 22). God has done mighty deeds and earned renown among all humanity (Jer 32:20).

When God is so gloriously majestic, what are human beings, that God pays attention to them? But God made them a little lower or less than God/angels, but/and crowned them with splendor and honor, and gave them authority over the animal world (Ps 8; cf 144:3; Job 22:2; also 7:17-20, with irony). So human beings can illustrate how things are when God rules (e.g., Matt 13:24, 31, 44; 18:12; 21:28). The duty and blessing of human beings is then to revere God and keep God's commands, to do the right thing, love commitment, and walk humbly with God (Eccl 12:13; Mic 6:8). It is by the word God speaks and by keeping God's commands that human beings live (Lev 18:5; Deut 8:3; Neh 9:29; Ezek 20:11, 13, 21; Matt 4:4; Acts 5:29).

Admittedly we do not yet see everything subjected to humanity, but we do see Jesus, who for a while was made lower than the angels, crowned with glory (Heb 2:6-9). He was born in human likeness or human form (Phil 2:7). When people saw him act, they glorified God for giving such authority to human beings (Matt 9:8). The human Christ acts as mediator between God and humanity to pursue God's desire for all human beings to be saved (1 Tim 2:4-5; cf 4:10; Titus 2:11). Resurrection comes through a human being, as life and then death did (1 Cor 15:21, 45-49).

Human beings are dependent on God to make their steps firm when God delights in their way (Ps 37:23). God directs human steps and we may not be able to understand them; it is God's purpose that will be established through them (Prov 16:9; 19:21; 20:24; Jer 10:23). Likewise God made the mouth for humanity, so God can do things with and through any individual human mouth (Exod 4:11; Prov 16:1). Human wrath serves only to praise Yahweh (Ps 76:10). So human insight and planning must not be confused with or allowed to rival God's insight or planning (e.g., Isa 29:13; Matt 15:9; cf Job 28:13; 28:28; 1 Cor 1:25; 2 Cor 5:16; Col 2:8-9, 18, 22). The gospel is

not of human origin, and neither is Paul's preaching and teaching (Gal 1:1, 11-12; 1 Thes 2:13; 4:8). Human beings cannot take God on or do what they like, and need to recognize that they are just human beings and be wise enough to revere God for the greatness that creation reflects to us (Job 33:12; 37:20-24; Ps 9:19-20; Rom 9:20). God's weakness is stronger than human strength and wisdom; God can do what human beings cannot (Matt 19:26; 1 Cor 1:25; 2:5).

In particular, the Most High rules over human kingship, and as creator of humanity makes the decisions about how to use human beings such as Cyrus in working out a purpose, decisions that depend on God's mercy not on human will and exertion (Isa 45:11-13; Dan 4:25, 32; 5:21; Rom 9:16). So I can and must trust in God and not worry what human beings can do to me, or put confidence in human beings (Pss 56:11; 60:11; 108:12; 118:6, 8; 146:3-4; Jer 17:5-8; Heb 13:6). If a plan or undertaking is of human origin, it will fail (Acts 5:38). It is foolish to fear human beings who die, and not to keep in mind Yahweh their creator (Isa 51:12-13). The Egyptians are human beings not God; their horses are flesh not spirit (Isa 31:3). Human beings who are of the earth must not pretend to divine standing or tyrannize other human beings (Ps 10:18; Ezek 28:2).

Israel and the church are particular embodiments of humanity. In Christ God created one new humanity in place of the two (Eph 2:15). In Israel, human beings eat angels' bread (Ps 78:25), experience wondrous expressions of steadfast love from God (Ps 107:8, 15, 21, 31), and hear God heed a human voice (Josh 10:14). God can give a human being an experience of heaven (2 Cor 12:2-5). But servants of God are human beings, not God, so people should not bow down to them (Acts 14:15). The trouble is that human majesty and power can make human beings rivals to God, so that they must be put down to show they are only creatures with breath (Isa 2:9-22; 5:15; 13:7). But when God thus afflicts or grieves human beings, this does not come from God's heart (Lam 3:33, NRSV "willingly").

In some sense it is possible for human beings to see God and stay alive (Deut 5:24; cf 1 Tim 6:16), but in another sense this is impossible (Exod 33:20). No human being is to be present in the sanctuary while the priest is making the Day of Atonement offerings (Lev 16:17). But human beings can shelter in the shade of Yahweh's wings – that is, in the temple (Ps 36:7). God dwelt among human beings, though then withdrew that presence (Ps 78:60). But God does not dwell in the wooden and stone images made by human hands, art, and imagination (Deut 4:28; 2 Kgs 19:18; 2 Chr 32:19; Pss 115:4; 135:15; Isa 37:19; 44:11; Jer 10:1-16; 16:20; Acts 17:29). Nor does God live in houses made by human hands, nor is God served by human hands (Acts 7:48; 17:24-25). Yet the descent of the new Jerusalem means God makes a home among human beings (Rev 21:3).

God writes letters on human hearts as well as on stone, letters that can be read by all human beings (2 Cor 3:2-3). Human words can be deep waters and human beings get great satisfaction out of what they say; they sharpen each other, and praise tests them (Prov 18:4, 20; 27:17, 21). It is good to do what is right in the eyes of other human beings as well as in God's eyes, and walking in love gives us human approval (Rom 14:18; 2 Cor 8:21), but if it comes to a choice, we must choose God's approval (Gal 1:10). Likewise extraordinary human beings can inspire us (Jas 5:17), but human

words are not enough to explain God's truth, so why boast about human leaders? (1 Cor 2:13; 3:21).

(b) *Humanity and the world* Humanity is part of the animate world (see ANIMALS). Like sea creatures and birds, humanity was blessed by God, and thereby given the encouragement and commission to multiply and fill the earth (Gen 1:28). God gives animals grass to eat and gives human beings a place that grows fruit and the means of making wine, oil, and bread (Gen 1:29; 2:15-16; Ps 104:15-16). God's ideal for human beings is for everyone to sit under their vine and fig (Mic 4:4). Yet God cares about the animate world independently of its relevance to humanity (Job 38:26-27). We should not cut down trees as if they were human beings (Deut 20:19).

But God puts both human beings and animals under a king's authority (Jer 27:5; Dan 2:38). The fate of humanity and animals is often bound up together. Both perish, but God delivers both (Pss 36:6; 49:12, 20). Both suffer from the plagues in Egypt (Exod 8:17, 18; 9:9, 10, 19, 22, 25; 12:12; 13:15; Ps 135:8). Both can become tainted and convey taint (Lev 5:2-3; 7:21; 1 Kgs 13:2; 2 Kgs 23:14, 20). Humanity can drag animals down with them, but God will also restore both (Jer 7:20; 31:27; 32:43; 33:10, 12; 36:29; 50:3; 51:62; Ezek 14:13-21; 29:8; 36:11; 38:20; Zeph 1:3; Hag 1:11; Zech 2:4; 8:10). Both can join in penitence (Jonah 3:7-8). The firstborn of both are owed to God (Exod 13:2; Num 3:13; 8:17; 18:15), though the firstborn of human beings are to be bought back with a sheep (13:13, 15; Num 18:15) and/or are replaced by the consecration of the Levites (Num 3:12; 8:18). But you cannot buy back something "devoted to destruction," whether human or animal (Lev 27:28-29).

Yet there are differences between human beings and animals. While the first man's naming of the animals may indicate his exercise of authority over them, more directly it suggests a recognition that they are different from him. Indeed, there are different bodies for human beings, animals, birds, and fish (1 Cor 15:39). Human beings are made in the IMAGE OF GOD as God's final act of creation. A human being can offer compensation for killing an animal, but must be killed for killing a human being (Lev 24:21). A human being is worth much more than a sheep (Matt 12:12).

Humanity is created male and female (Gen 1:27). So are other creatures, but Genesis does not note this, so presumably it has some special significance for human beings. As is the case with other creatures, it makes it possible for human beings to multiply and fill the earth, but its distinctive significance for human beings is that they thus in a position to fulfill the task of subduing the earth, exercising authority over other creatures on God's behalf. The second creation story spells this out. Here, the background to God's making of human beings is the need for someone to serve the ground. On his own, the man cannot do this. Creation is "not good" until God brings into being a second human being who complements the first (2:18). The woman provides the man with the help he needs.

While the first story emphasizes humanity's links with the animate world and its differentiation from it, the second emphasizes humanity's analogous relationship with the ground. The man is shaped out of dirt from the ground and brought into being to serve it (2:5, 7). The similarity of the words for man and ground (*ha'adam*, *ha'adamah*) underlines humanity's common origin with the ground and its task in relation to it. The basic

features of being human are thus to look after the other creatures and to grow things. The heavens belong to Yahweh, but the earth is given to human beings (Ps 115:16).

But the first human being comprises more than merely something shaped like a model (or an image) from the dirt. He comes into proper existence and becomes a living being (*nephesh chayyah*) only when God breathes into him “the breath of life” or “living breath” (*nishmat chayyim*, 2:7). Here, human beings thus comprise body plus breath of life, a different, complementary analysis to the one elsewhere that distinguishes between outer person (body) and inner person (spirit or self or personality). While animals also have the breath of life (1:30), there “breath of life” is a different expression. Humanity has *neshamah*; animals have *nephesh* (see BREATH). It may be coincidence that we do not have an instance of the former term applied to animals, but as we have it the terminology marks a difference between human beings and animals, who are simply “formed from the ground” (2:19).

Alongside the general permission to eat of the fruit trees in the garden is a prohibition on eating from the good-and-bad-knowledge tree. In Western terms, having access to this tree and being able to decide to disobey God suggests that human beings had freewill, but the emphasis of the story lies elsewhere. It sees human beings as having freewill to decide which of the rest of the trees to eat, but God did not leave them to decide whether to eat of the knowledge tree. God gave them no choice on that matter. They could ignore God’s instructions, but this did not constitute the exercise of freedom of choice but an act of disobedience.

(c) *Human life’s shortcomings* From the beginning, human life was characterized by constraint and pressure. Human beings had the task of subduing a resistant world, like someone seeking to tame a lion, they were forbidden access to a key resource (the tree that could enable them to distinguish between good and bad), and one of God’s creatures tried to beguile them to do the opposite of what God said (Gen 1–3).

Their falling for this enticement made their situation worse. Henceforth, the troubles of human beings lie heavily upon them (Eccl 8:6; Job 5:7; 7:1). There are times when divine beings or mighty ones make unfair decisions for human beings (Ps 58:1). Divine beings get involved with the daughters of humans (Gen 6:1-4). The human spirit can endure sickness, but when the spirit is broken – who can bear? (Prov 18:14). Human beings resemble very feeble members of God’s creation rather than masters of it (Job 25:6; Ps 22:6). They can think they see the right way to go, but find it leads to death (Prov 14:12; 16:25). They cannot discover what is good to do or what is going on in the world or what is going to happen (Eccl 2:3; 7:14; 8:17; 9:1; 10:14). As human beings they can feel they understand nothing (Prov 30:2-3). They can dream, but not know what they dreamt (Dan 2:10). The human heart has not conceived what God has prepared for those who love God (1 Cor 2:9).

Like death, human eyes are never satisfied (Prov 27:20). All human toil is for the mouth, but the appetite is never satisfied. Human beings can gain all that they desire, but not have chance to enjoy it. They gain nothing from their toil; they cannot even express how wearisome things are. It is an unhappy business that God has given human beings to be weary with. Yet

the best thing for human beings is to enjoy work, food, and drink as gifts from God (Eccl 1:3, 8, 13; 2:22, 24: 6:1-3, 7; 8:15).

The most important fact about being human is that we are going to die (Eccl 7:2). It is this that distinguishes human beings from God (Ezek 28:9). No human beings can stop death, evade it, reverse it, or ransom themselves or anyone else from death (Job 14:10, 14; Pss 49:7-9; 89:48; Eccl 8:8; 12:5; Ezek 31:14; Heb 9:27). Human beings cannot abide in honor; they perish (Ps 49:12). Human hopes look forward only to death (1 Cor 15:32).

Was humanity mortal when created? The man is told that death will result from eating from the good-and-bad-knowledge tree, which suggests human beings would be immortal if they refrained. But the presence of the life-tree suggests it was this tree's fruit that would convey a life lasting longer than the familiar three score years and ten; thus God later denies access to this tree by means of which human beings might live forever. What is clear is that one way or another, humanity was designed to enjoy lasting life, but decisions that were taken back at the beginning of humanity's story means we no longer have that opportunity. Death is an act of judgment on our human sinfulness (1 Pet 4:6).

Further, the days of a human life are few (Eccl 2:3). This is a comfort in light of human inclination to transgression and violence – the opportunity to indulge in these is short-lived (Ps 17:3-4, 14). Yet in light of it, for what emptiness God has created all humanity (Ps 89:47). The point is underlined when God determines, “my spirit shall not abide in mortals [the ordinary word for humankind] forever.” God sets a limit of 120 years, which may be the longest imaginable human lifespan, or may be the time that is to pass before the calamity of the great flood.

Not only is human life short: it is vulnerable and unpredictable. We never know when it may suddenly be terminated (Ps 39:5-6; Eccl 9:12). Under the oppression of other people, human beings can be as helpless as fish caught in a net (Hab 1:14). Israel's periodic experience of God's wrath provides it with a focused experience of the general limited-ness of human life, which contrasts with God's eternity; when God determines it is time for us to return to dirt, that decides the matter (Ps 90). Human beings flourish and then die as quickly as wild flowers, a breath, or a passing shadow (Job 14:1; Pss 103:15-16; 144:3-4).

After the unraveling of God's creation project, the disastrous flood comes about because human wickedness is so great in the earth. Indeed, in Noah's day “every inclination of the thoughts of their hearts was only evil continually” (Gen 6:5). By means of the flood God seeks to give humanity a new start, while recognizing that things could get that way again – “for the inclination of the human heart is evil from youth” (8:21). It is this that makes it pointless to bring another flood. Rather, God seeks to place some constraints on humanity that may restrain its evil inclination or place a limit on its negative results.

There are times when the conditions in Genesis 6 can seem to have recurred, when the faithful quite disappear from humankind and baseness is exalted among them (Ps 12:1, 8), when God looks down from heaven on humankind to see if there are any wise, any who have recourse to God, and finds there are not (Ps 14:2), when it seems that every human being is false (Ps 116:11), when it is hard to find a trustworthy human being (Prov 20:6),

when there is no human being who acts justly and seeks truth (Jer 5:1-5) or repents (Jer 8:6) or has any insight (Jer 51:17) or is faithful and upright (Mic 7:2). In situations like that, God may send affliction to human beings to draw them back to God (Job 33:29-30). God promises to chastise David's successors by human means rather than by abandoning them; David prefers to fall into the hands of God than those of human beings (2 Sam 7:14; 24:14; 1 Chr 21:13).

There are human beings to whom God imputes no iniquity in the sense that there is no deceit in them – no mismatch between appearance and inner attitude (Ps 32:2). There are good and bad human beings; on judgment day they will give account for their lives (Matt 12:35-36). Human beings are justified by their deeds (Jas 2:24). But elsewhere scripture declares that there is no human being who is righteous or pure in God's eyes and wholly lives by God's standards (1 Kgs 8:46; Job 4:17; 9:2; 15:14; 25:4, 6; Eccl 7:20; Rom 3:20). Indeed the minds of human beings are full of evil; God made human beings straightforward, but they have devised many schemes (Eccl 7:29; 9:3). Unlike God, human beings are inclined to lie and change their minds (Num 22:19; 1 Sam 15:29). Human beings act in anger, whereas God does not (Hos 11:9). They act with jealousy and quarreling and designate themselves by one Christian teacher or another (1 Cor 3:3-4). They can tame animals, but not the tongue, and human anger does not effect God's righteous purpose (Jas 1:19-20; 3:7). They can gain the world but forfeit their life (Matt 16:26).

It is what comes out of human mouths and hearts or minds that defiles (Matt 15:11, 18, 20). The human heart and mind are cunningly deceptive, but God sees and examines or tests human beings so as to see who is righteous and wicked, and deals with them appropriately (Job 13:9; Pss 11:4-7; 14:2; 33:13; 53:2; 64:6-7; Prov 5:21-23; 15:11; 24:12; Jer 32:19; Lam 3:35). Whereas human beings have to rely on outward appearances, God can look into the inner person and relate to people on that basis (1 Sam 16:7; 1 Kgs 8:39; 2 Chr 6:30; Job 13:9; Acts 15:8). Human beings can think they are pure, but God weighs the spirit (Prov 16:2; cf 21:2). But why then does God test Job so hard, as if God were subject to human limitations (Job 10:4-7)?

John Goldingay

## Image, Likeness (of God)

“Image” most often represents Hebrew/Aramaic *s/lelem* and Greek *eikon*. “Likeness” most often represents Hebrew *demut* and Greek *homoïoma*. In each language the first word is more concrete, the second more abstract.

“Image” thus most often refers to a material representation of something – notably, the visible representation of a deity that symbolizes the presence of the deity for worshipers. When Israelites make such images, it is not always clear whether these represent Yahweh or other deities. In the latter case they suggest unfaithfulness to Yahweh. In the former case the OT’s fundamental objection is not that God is spirit but that images fall fatally short of adequately representing Yahweh as one who is alive and who acts and speaks. Images have no life and cannot represent these key aspects of Yahweh’s character (see e.g., Deut 4; Isa 40:18-20; 44:9-20; Jer 10:1-16).

The OT uses the expression “image of God” in a positive sense only in reference to the creation of humanity (Gen 1:26-27; cf 5:3; 9:6). On the assumption that the image of God must link with something that humanity has in common with God, over the centuries it has usually been located in human beings’ intellectual, moral, or spiritual nature. But elsewhere “image” always denotes something concrete, and one would expect the divine image in humanity to lie in something more outward. That polemic in Deuteronomy might suggest it lies in humanity’s capacity to act and speak. The polemic in passages such as Jeremiah 10 might suggest it lies in humanity’s having the breath of life – Genesis 1 would then be anticipating the account in Genesis 2. Or perhaps we should link the phrase to what follows in Genesis 1:26: being made in God’s image means humanity represents God as it takes up the task of subduing the world on God’s behalf. Subsequently Genesis 1:27 follows up reference to the image by alluding to humanity’s being male and female, but animals also have this characteristic, so it is hardly the case that this defines the image – as if its point was that being male and female meant being relational. More likely the link is that being male and female makes it possible for humanity to fill the earth and thus fulfill the task of subduing the world. Egyptian thinking saw only the king as in God’s image, while Paul associates the image only with men (1 Cor 11:7).

Since “likeness” is more abstract than “image,” in the phrase “in our image, according to our likeness” the addition of the second word as a qualifier may be designed to safeguard against too crass an understanding of the first word. It may then be significant that Ezekiel prefers the term “likeness” in his description of his vision of God’s glory (Ezek 1). The psalmist expects to wake up with excitement and see God’s likeness (Ps 17:15) – here the word is *temunah*, the likeness or form that Moses saw (Num 12:6). In Genesis 5:1-3 the words are used in the reverse configuration.

In isolation, Genesis 5 might imply that only the first two human beings were created in God’s image, and one might infer that the divine



image disappeared through their act of disobedience. But Genesis 9:6 implies that humanity continues to bear God's image (cf Jas 3:9). There the significance of the point lies in the fact that one human being must not kill or assault another, because that is in effect to attack God.

The fact that human beings image God makes it possible to speak of God in human terms. It gives anthropomorphism a theological basis. God is a human-like person, not (e.g.) an abstract force or the ground of our being or an entity so transcendently different from us as to make relationship impossible. It makes it possible to speak of God as having human qualities and feelings such as love, compassion, faithfulness, hatred, and anger, and makes it possible for God to appear in human-like form, as God often does in the OT (e.g., Gen 18). It means there is no difficulty in speaking of God becoming a human being. The inherent link between God and human beings makes this possible. Thus the NT speaks of Christ as the image of the invisible God (Col 1:15; cf 2 Cor 4:4) – in becoming a human being he makes the invisible God visible. The NT means more than that Christ is a perfect human being, a human being who fully realizes the human destiny to image God. As often happens when the NT uses OT words and ideas, the NT uses the idea of the image in a new way. "Image" now suggests identity rather than mere similarity (cf Heb 10:1, where NRSV translates *eikon* "true form"). Christ as God's image is God's true reflection.

Paul uses the idea of "image" in another distinctive way to describe what Christ achieved. He implies that God's image in humanity became tarnished, but in Christ it can be renewed (Col 3:10). We are being transformed into the image of Christ, who is the image of God (2 Cor 3:18; 4:4). Our new selves are "created according to the likeness of God in true righteousness and holiness" – literally, "created according to God" (Eph 4:24).

John Goldingay

## Name

(a) *Names as suggesting the individual person* As in English usage, in the Bible most names are simply convenient labels to identify people and places and to distinguish them from others. This is so with the first names in the OT (Gen 2:11-14).

Names thus designate and draw attention to individuals in their individuality, as is the case in Western culture, where addressing someone by name and remembering their name has special significance. To list names is thus to indicate the presence of the concrete individuals to whom the labels attach: see the lists of names in (e.g.) Genesis 46. To call people by name implies knowing them as individuals (John 10:3). When we know a person, their name then sums up for us their individual personality and characteristics. Thus Joseph stands firm “by the hands of the Mighty One of Jacob, by the name of the Shepherd, the Rock of Israel.” The name stands for the person. Conversely, to say that Yahweh’s name is “Passionate One” (Exod 34:14 – NRSV “jealous”) is to say that this is Yahweh’s character. Strictly, “Passionate One” is not Yahweh’s name, but it is the character of the person who bears the actual name “Yahweh.”

Because the name thus stands for the person, speaking or blessing or ministering in a person’s name (e.g. Exod 5:23; Deut 10:8; 18:5, 19; Matt 7:22; Mark 9:37-41) means speaking as that person’s representative, with their authority, and being treated accordingly. Similarly, praying in someone’s name means praying in accordance with their character (e.g., John 16:23-26). Saying that Yahweh’s name is “in” Yahweh’s aide implies that Yahweh in person is embodied in that aide (Exod 23:21). If a person’s name is made known, the person is made known (e.g., Exod 9:16). To know God’s name makes it possible to trust God (Ps 9:10). If a person’s name is improperly linked to something, the person is linked with it (Exod 20:7; cf blaspheming the name in a curse, Lev 24:11, 16). If a person’s name is mentioned, the person is mentioned and is thereby present (Exod 20:24). If a person’s name is invoked, the person is invoked (Exod 23:13; cf swearing in someone’s name, e.g., Lev 19:12). To carry people’s names is to draw attention to the people themselves (Exod 28:9-30). To call by name is to call someone in person (Exod 31:2). To know by name is to know in person (Exod 33:12, 17). For Yahweh to proclaim the name “Yahweh” is to get as near as is feasible to Yahweh’s becoming present in person (Exod 33:19; 34:5). For Yahweh to put that name in a place is to come to live there in person (e.g., Deut 12:5, 11, 21; cf e.g., 2 Sam 7:13), so that one can speak to God as present there (Deut 26:2-4). To revere the name is to revere the person, and to profane the name is to profane the person (Lev 18:21; 19:12; 20:3; 21:6; Deut 28:58). To put Yahweh’s name on people is to put Yahweh in person there and thus to convey Yahweh’s blessing (Num 6:27). Yahweh’s name can protect because it stands for Yahweh in person (Ps 20:1, 7; cf 54:1, 6). Thanking God’s name is equivalent to thanking God; keeping God’s name in mind or putting it out of mind is doing that to God (Ps 44:8, 20).

To be called by someone’s name is to be identified with them in person and identified as theirs (e.g., Jer 7:10-14; 14:9; 15:16; 25:29). To be

baptized in someone's name has similar implications (Matt 28:19; Acts 2:38; 8:16; 10:48; 19:5). Hallowing or glorifying someone's name implies hallowing or glorifying the person (Matt 6:9; John 12:28). Believing in someone's name means believing in the person (John 2:23). Calling on someone's name (e.g., Gen 4:26; 12:8; 13:4; Ps 80:18) means appealing to them in person. Knowing someone's name opens up the possibility of gaining their attention because it carries the connotation of knowing the person, because you are able to address them by name.

Eliminating a people's name from under heaven is to eliminate the people themselves (Deut 9:14; cf 2 Kgs 14:17; Job 18:17; Ps 83:4; Isa 14:22). Making people's names perish implies making their memory perish (Deut 7:24). Conversely, to remember someone's name after they die is to remember the person (Jer 11:19). To keep their name in being is to keep them in being (Isa 56:5; 66:22). The name thus stands for memory (Prov 10:7; Isa 56:5). Conversely, to kill someone's descendants is to wipe out the person's name (1 Sam 24:21). Keeping someone's name in being if he dies childless seems to refer to having a title to his land (Deut 25:6-7; Ruth 4:5, 10).

Naming someone can be a sign of authority, e.g., of God over humanity (Gen 5:2), of Enoch over his city (4:17), of a mother or a father over children (4:25-26; 5:3, 29), and of owners over wells (26:18). But the fact that Hagar gives God a name (16:13) suggests that this connotation does not always apply. Giving someone a name can be a way of recognizing a person's significance in their own right and/or their significance for the name-giver. It is a matter of dispute what connotation applies in (e.g.) Genesis 2:20, 23; 3:20.

(b) *Significance given to names* It is sometimes said that there is a deep meaning inherent in names in a society such as Israel's, but there is little evidence of this as a general point in OT or NT. As is the case in Western cultures, individual biblical names may once have had an inherent meaning, but in most cases there is no indication that people were aware of that original meaning. This is so (e.g.) with Sarai and Sarah, which both mean "princess," and "Laban", which might have marked Laban as a moon worshiper. Such names parallel English names such as "Grace" whose original meaning neither the givers nor the bearers of the name are aware of.

But occasionally the names people are given do have an intrinsic meaning, which in their story is related to their destiny or their significance in God's purpose or their parents' hopes for them or the circumstances of their birth or their character. Thus "Ishmael" means "God hears," because God responded to his mother's affliction (Gen 16:11). "Isaac" means "he laughs/plays," a recurrent motif in his story. It is significant that the one person whose name Jesus asks is a man afflicted with many demons who is thus called "Legion" (Mark 5:9).

Adam's name resembles the word for ground ('*adamah*'), from which he was formed, which he must serve, and to which he must return (Gen 2:7; 3:19, 23), though Genesis does not make this point explicit. It is the naming of Eve as the "mother of all living" that actually introduces the idea that names can sometimes have meaning, and Eve's name also shows how this commonly involves new connotations being given to names on the basis of

paronomasia; it is exceptional for the names in themselves to have meaning. "Eve" (*chawwah*) does not *mean* "mother of all living" but it looks something like the Hebrew word for "living" (*chayyah* in the feminine) and it can thus be given that connotation. "Noah" looks as if it links with words for "rest," but in origin it likely has other connections, and in any case Lamech explains the name by referring to the verb *nacham* ("comfort") not the verb *nuach* ("rest"). It is unlikely that Nabal's parents meant to designate him as a "fool" (there are several other roots that look the same as *nabal*; only one means "fool"), but his wife finds a nice irony in the fact that the name can be understood that way (1 Sam 25:25). "Israel" means "God strives" or "God rules" but it can suggest to Jacob's opponent the idea that "he strives with God" (Gen 32:28). The name Jesus does not mean "he will save his people from their sins" (Matt 1:21), but "Yahweh is salvation." Similarly there are likely no intrinsic links between names such as Cain, Babel, Abraham, and Moses, and the significance these names are given. When Jacob's opponent asks Jacob his name (Gen 32:27), the point may be that in his case his name can be understood to express his character, like Nabal's. Yet when Jacob is then given the new name Israel, this does not mean it actually replaces the name Jacob, which continues to be his usual name. Later, Simon's name is supplemented by the name Rock, suggesting his significance for the church; it is not wholly replaced by this new name.

Similarly, the prophets sometimes give people artificial names that have direct meaning but may not be names that are used in everyday life, such as "God-is-with-us," "Spoil-speeds-prey-hastens," "The-mighty-God-is-a-wonderful-counselor-and-the-eternal-father-is-a-prince-of-peace," "There-is-no-kingdom-there" (Isa 7:14; 8:3; 9:6; 34:12); "God-sows," "Not-pitied," and "Not-my-people" (Hos 1). Likewise, when Jesus is also given the name "God-is-with-us" (Matt 1:23), this does not mean it is a name he is actually called.

Similar principles apply to some divine names, crucially the name "Yahweh." When Moses asks after God's name (Exod 3:13) that is a way of asking after God's identity. Similarly Jesus makes known God's name - that is, God's nature (John 17:6, 26). Before eventually giving Moses the name Yahweh (Exod 3:15), God answers the question behind the question by talking about the divine identity. As happens with the explanation of many human names, this does not involve explaining a meaning inherent in the actual name Yahweh. Exodus does not show any knowledge of what that name in itself means, if it ever had a meaning in itself. What happens is that the form of the name generates ideas on the significance of the person. In this case, the name resembles a form of the verb "to be" and it suggests the idea that Yahweh is "the one who has been/is/will be there, being and doing whatever is needed in different contexts." In addition, Exodus identifies Yahweh with the God of Abraham, Isaac, and Jacob. The implication is that Moses is being given a new revelation about this familiar God, a new revelation linked with a new name in the way just noted. As God puts it in Exodus 6:3, "by my name Yahweh I did not make myself known to them." The giving of a new name suggests a new revelation of God's character as one involved in the life and destiny of a nation, which comes with the exodus. Admittedly Genesis often speaks as if the name Yahweh known to the ancestors. This functions as a way of making the theological point that the God the ancestors knew really was the same God as the one who would

eventually bring the people out of Egypt, even if the exodus would bring a new revelation of that God.

The name for God that Exodus 6:3 associates with the period before the exodus is El Shaddai, and we do not know what that name means (NRSV notes that “God Almighty” is the “traditional rendering”). The point about using this distinctive “label” for God in Genesis is to draw attention to the distinctiveness of that period over against the new situation after God appears to Moses. Elsewhere the OT asserts (e.g.) that God’s name is *Yahweh sēba’ot* (NRSV “the LORD of hosts”; e.g. Jer 31:35; 51:19, 57): perhaps it is significant that this is also an enigmatic expression.

In Genesis 32:29, Jacob’s wrestling opponent refuses to reveal his name. As the name indicates the person, the opponent may be declining to give away himself. The divine aide in Judges 13 gives the same refusal, explaining that his name is extraordinary or impenetrable. Apparently it is possible to know God’s name but not the name of God’s representatives.

(c) *Names as suggesting reputation* In Genesis 11 people want to make a name for themselves, which God resists, but God then promises to make Abram’s name great (Gen 12:2). A good name is better than riches or precious perfume (Prov 22:1; Eccl 7:1). Slandering someone involves bringing a bad name on them (Deut 22:14, 19). By the exodus God made a name for himself (e.g., Jer 32:20; Dan 9:15), and Israel was supposed to be a people, a name, a praise, and a glory for Yahweh (Jer 13:11). “For the sake of your/my name” implies “for the sake of your/my reputation/glory” (e.g., Pss 23:3; 25:11; 31:3; Ezek 20:9, 14, 22, 44; 36:21-22). “In my name” (John 14:13-14; 15:16) has similar implications.

John Goldingay

## Soul

“Soul” usually represents Hebrew *nephesh* or Greek *psuche*. These words can also be translated “person” or “life.”

(a) *Soul as the inner person separable from the body* In scripture, a human person comprises an outer being and an inner being, both indispensable to the person as a whole. The English word “soul” often denotes the inner person conceived of as independent of the body. This is a rare usage in scripture, though scripture does speak of our soul going down to Sheol/Hades when our body is put in the tomb (e.g., Pss 89:48; 94:17; Acts 2:27). John sees the martyrs’ souls under the altar (Rev 6:9; cf 20:4). Yahweh can kill both soul and body (Isa 10:18). There is one who can kill body but not soul, but both can perish in hell (Matt 10:28). Jesus is our soul’s shepherd and guardian (1 Pet 2:25). The gospel can save our souls (Jas 1:21; 1 Pet 1:9). Restoring someone to the truth saves the person’s soul (Jas 5:20). Nevertheless, scripture is inclined to see the soul as more intrinsically connected with the body than Western thinking does.

(b) *Soul as the inner being of the whole person* In English “soul” can mean the inner being or heart or deeply felt emotions (“she bared her soul,” “soul music,” “soul food”). The word *nephesh* can thus have a similar meaning to *leb* (“heart”). The first occurrences of the word in scripture (Gen 34:3, 8) relate how Shechem’s soul was drawn to Dinah – i.e., he fell in love with her (cf Song 1:7; 3:1-4). God’s soul hates Israel’s festivals (Isa 1:14; cf Ps 11:5). We are to seek, love, serve, obey, and turn to God with soul as well as heart and might (e.g., Deut 4:29; 6:5; 10:12; 11:13; 30:2, 10; Matt 22:37). God restores Israel with heart and soul (Jer 32:41). We are to put God’s words in our heart and soul (Deut 11:18). It is in our hearts and souls that we acknowledge what God has done (Josh 23:14). Hannah pours out her soul before God (1 Sam 1:15; cf Ps 42:4). Our leaders watch over our souls (Heb 13:17). We lift our souls not to false gods but to Yahweh (e.g., Pss 24:4; 25:1). Jonathan’s soul is bound to David’s (1 Sam 18:1). People can be one in soul (Acts 4:32). The soul desires (1 Kgs 11:37; cf Prov 21:10; Isa 26:8-9; Rev 18:14) and delights (Isa 42:1; Matt 12:18). It is possible to be bitter in soul (e.g., Job 3:20; 7:11; 10:1; 21:25; 27:2) or grieved in soul (Job 30:25; cf Ps 31:9) or forlorn (Ps 35:12) or cast down (Pss 42:5, 6, 11; 43:5) or pierced (Luke 2:35) or strengthened (Acts 14:22) or purified (1 Pet 1:22) or troubled (John 12:37) (cf also Pss 77:2; 107:5; 123:4; 131:2; Song 5:6; 2 Pet 2:8). One’s soul can be struck with terror (Ps 6:3) or weep (Jer 13:17) or lose peace (Lam 3:17) or be mindful (Lam 3:20). Knowledge is pleasant to one’s soul or is life to it (Prov 2:10; 3:22; cf 24:14). Pleasant words are sweetness to the soul and health to the body (Prov 16:24).

Soul is used in parallelism with heart (e.g., Prov 24:12) or linked with spirit and body (1 Thes 5:23). “I languish” when my bones shake with terror and my soul shakes with terror (Ps 6:2-3). God’s word can divide soul and spirit (Heb 4:12). John prays for good health alongside it being well with your soul (3 John 2). The flesh’s desires war against the soul (1 Pet 2:11).

Occasionally “soul” translates *kabod*, which usually means “glory” but here recalls *kabed* “liver” (Pss 7:5; 16:9; 30:12; 57:8; 108:1). In Prov 23:16 it translates *kelayot* “kidneys.” In Isa 16:11 it translates *me'im* “insides.”

(c) *Soul as the whole person* In English “soul” can mean person or self (“the ship went down with all souls”). So in the classic description of human origins in Genesis 2, God makes a man from dirt and breathes living breath into him so that he becomes “a living soul/person” (NRSV “living being”). The soul or person thus comprises physical body plus divine breath. Ps 84:2 suggests an alternative formulation: the soul longs and faints for Yahweh’s courts, which is spelled out as implying that the heart and flesh sing for joy. Deborah urges her soul to “march on with might” (Judg 5:21). Abner says “As your soul lives...” (1 Sam 17:55; cf 2 Sam 11:11); NRSV elsewhere translates the same phrase “as you yourself live” (1 Sam 20:3; 25:26). Our whole being waits for God (Ps 33:20) or boasts in God (Ps 34:2) or listens for God to promise our deliverance (Ps 35:3) or rejoices in God (35:9; Luke 1:46) or longs and thirsts for God (e.g., Ps 42:1, 2) or takes refuge in God (Ps 57:1) or obeys God (Ps 119:129, 167) or is bowed down (Ps 57:6) or waits (Pss 62:1, 5; 130:5, 6) or feasts (Ps 63:5) or clings (Ps 63:8) or blesses (e.g., Ps 103:1-2) or trembles (Isa 15:4) or finds rest (Ps 116:7; Jer 6:16; Matt 11:29) or sins (Mic 6:7) or is full of troubles (Ps 88:3). By fasting I humble my self (Ps 69:10). God gladdens our soul (Ps 86:4; cf 94:19; Prov 23:16) or strengthens it (Ps 138:3). Cold water is welcome to a thirsty soul (Prov 25:25). I speak to my self (Luke 12:19). Our hope anchors the whole self (Heb 6:19). God’s soul does not rejoice in people who shrink back (Heb 10:38). The wicked entice unsteady souls (2 Pet 2:14).

The idea of the soul as thirsty or feasting may link with the fact that *nephesh* sometimes means appetite or gullet or desire (e.g., Eccl 6:7, 9).

(d) *Soul as the life of the person* In the OT *nephesh* sometimes denotes “life” (see LIFE), a meaning harder to parallel for “soul” in English. When Rachel was dying, “her soul was departing” (Gen 35:18). Jonathan loved David as he loved his own soul (1 Sam 18:1, 3) – i.e., life (20:17, where NRSV has “life”; cf 1 Kgs 1:29; 17:21-22). Job’s soul is poured out within him (literally, “upon him”) – his life is running out (Job 30:16). God’s teaching renews life (Ps 19:7). God gives us our lives (Jer 38:16), delivers our lives (e.g., Pss 22:20; 33:19; 56:13; 71:23; 74:19) or restores our lives (Ps 23:3 – see margin). Since NRSV often renders *nephesh* “life” but does not do so in some of these instances, probably it understands them as instances of meanings (a), (b), or (c).

John Goldingay

## Mind, Heart, Think, Thought, Hardening of the Heart

“Heart” usually renders Hebrew *leb/lebab* or Greek *kardia*, which refer anatomically to the heart but sometimes translate other words that more often appear as “soul,” “kidneys,” or “stomach.” “Mind” in the OT also usually renders *leb/lebab*. In the NT “mind” sometimes represents *kardia* but more often *nous*, *phronema*, or related words, which refer more explicitly to thinking.

(a) *The locus of feelings* As in English, the heart can refer to the locus of strong emotions, with more or less stress on the way these are felt physically. Job’s heart threatens to burst unless he expresses himself (Job 32:19; cf 37:1). The heart can melt like wax, shake with fear, cry out for someone in pain, reel, burn, desire, love, be faint, grieve, rejoice (Deut 20:8; 28:47, 65, 67; 1 Sam 1:8; 2 Chr 1:11; Ps 22:14; cf 38:8, 10; 39:3; 55:4; Isa 1:5; 7:2; 13:7; 15:5; 21:4; Jer 4:19; Luke 24:32; Rom 1:24). The heart prompts people to act (Exod 25:2; 35:5, 21-22, 26, 29; 36:2). It goes out to someone, loves, ensnares, gets captivated (Judg 5:9; 16:15; 2 Sam 15:6, 13; 19:14; Eccl 7:26). Being the man after God’s heart means being the one God set his heart on and chose (1 Sam 13:14).

The heart can refer to what we would call the conscience as the locus of guilt feelings (2 Sam 24:10; Job 27:6; 1 John 3:19-21); *leb* is rendered “conscience” in 1 Sam 25:31.

(b) *The inner person* Like soul or spirit, the heart can suggest the inner person more generally. We must guard our heart, because everything else flows from there (Ps 10:17; 57:7; Prov 4:23; Matt 5:18-19). God’s spirit dwells in our hearts (2 Cor 1:22; Rom 5:5; Gal 4:6; cf Eph 3:17). If the heart is peaceful and joyful this can overcome outer lacks and make the person healthy – and vice versa (Job 23:16; Prov 14:30; 15:13, 15; 17:22). The Israelites know the heart of a stranger – know how that feels inside (Exod 23:9). Transgression speaks to the wicked deep in their hearts (Ps 36:1). Tamar is not to take her rape to heart and David is not to take to heart the murder of his son the rapist (2 Sam 13:20, 33) – not to let it get to them, we might say. Nabal’s heart died within him and he became like a stone (1 Sam 25:37; he died ten days later). God was grieved to his heart by human wickedness (Gen 6:6). God promises that his heart will be in the temple – that is, God in person will be there (1 Kgs 9:3). David’s heart would be one with people who supported him (1 Chr 12:17).

In Paul, the mind similarly stands for the inmost self with inclinations different from those of the outer person (Rom 7:22-25). Its calling is to focus on the Spirit’s priorities (Rom 8:5-7). The renewing of the mind is thus key to personal transformation (Rom 12:2). But the mind can also be contrasted with the spirit (1 Cor 14:14-19).

One speaks in one’s heart – to oneself. Sometimes this means thinking things rather than saying them aloud (e.g., Gen 8:21; Mark 2:6). Sometimes it means really believing them, and thus acting as if we do (Pss 10:6, 11, 13; 14:1). If people are of one heart (Acts 4:32), they really are one. To despise or know or forgive or trust or be upright or pure or godless in or from the heart is to do or be those things truly or deeply (Deut 8:5; 2



Sam 6:16; 1 Kgs 3:6; Job 36:13; Ps 28:7; Prov 31:11; Matt 5:8; 18:35; Acts 2:37). Thus people are to seek, love, serve, obey, follow, turn to, and walk before God with all their heart and soul (Deut 4:29; 6:5; 10:12; 30:2, 10; 1 Kgs 8:23; 14:8; Matt 22:37; cf 1 Sam 2:1). To that end, the heart needs to be circumcised (Lev 26:41; Deut 10:16; 30:6; Jer 4:4; Rom 2:29).

As standing for the inner person, the heart can be semi-distinguished from the rest of the person (Ps 27:8; Song 5:2; 1 Thes 2:17; Jas 1:26). While the heart can be wide open (2 Cor 6:11), it is inherently inaccessible and private (Ps 64:6; Prov 14:10; 1 Cor 14:25). But God has access to it (Jer 17:9-10; Prov 15:11; 1 Sam 16:7; 17:28; Ps 44:21; Rom 8:27). Reference to the heart thus often links with reference to coherence between the outward appearance and the heart, coherence that may be actual or desired or threatened (e.g., Lev 19:17; Job 31:27; Ps 15:2-3; 24:4; 28:3; 40:10; 44:18; 55:21; Song 8:6; Is 29:13; Jer 32:40; Matt 5:28; 15:8; Mark 11:23; Rom 10:10; 2 Cor 5:12). In God's case, too, it can seem that the purpose in the heart is different from what appears outwardly (Job 10:13). We need to be upright and pure in heart as well as outwardly (Ps 73:1): "upright" is a particularly frequent epithet for the heart. Integrity of heart implies real integrity and contrasts with perverseness of heart, inner perverseness that can contrast with a person's outward profession (Ps 101:2-5). People can have a double heart, and need to be of one heart (1 Chr 28:9; 29:9, 19; Pss 12:2; 86:11-12; Jer 32:39; Ezek 11:19; Eph 6:5) – so that their whole being acknowledges God rather than being divided.

(c) *Heart and mind* When distinguished from the mind, the heart will refer to the inner being (Matt 22:37; Phil 4:7; Rev 2:23). More often the heart actually refers to what we would call the mind (e.g., 1 Sam 2:35; 9:19; 2 Sam 14:1; 1 Kgs 10:2; Neh 6:8; Job 9:4; 15:12; Ps 90:12; Matt 13:15). Thus NRSV sometimes translates *leb/lebab* and *kardia* as "mind," though sometimes renders "heart" even when the reference is to thinking.

The heart or mind is like a tablet on which things can be written (Prov 3:3; Jer 17:1; Rom 2:15). The gospel message is like seed sown in the heart (Matt 13:19). Israelites have God's word in their hearts and need to keep them there and take them to heart, and not let things slip from their mind (Deut 4:9; 6:6; 30:14; 32:46; cf Job 22:22; Ps 119:11). But if they fail to do that, God will write his teaching anew on their hearts (Jer 31:33) or minds (Heb 8:10; 10:16). There are things the heart cannot conceive (1 Cor 2:9) but God has shone into our hearts (2 Cor 4:6) and enlightened the eyes of our heart (Eph 1:18).

The heart or mind can suggest the attitude one takes to God or to other people. Believers are to be humble-minded (1 Peter 3:8) and one-minded (Phil 2:2; 4:2), having the mind Jesus had (Phil 2:5). By nature people may be enemies in mind (Col 1:21). The heart can be over-confident or proud (2 Kgs 14:10; 2 Chr 25:19; 32:25-26), or penitent (2 Kgs 22:19), or generous and God-directed (1 Chr 29:18; cf Ezra 6:22; 7:27).

The heart or mind can refer to the intentions, bad or good (e.g., Gen 6:5; 8:21; 20:5-6; 1 Chr 12:38; 2 Chr 29:10; Prov 6:18; Ec 8:11; 11:9; Isa 63:4; 1 Cor 4:5; Heb 4:12). The thoughts of Yahweh's heart stand forever (Ps 33:11). God has acted in accordance with his heart (2 Sam 7:21; 1 Chr 17:19). Job should direct his heart rightly (Job 11:13). Arrogant hearts plan

great achievements (Isa 9:9) but God scatters the proud with the intentions of their hearts (Luke 1:51).

“Change the mind” can render a Hebrew expression suggesting that the mind “turns” (Exod 14:5). Yahweh “turned another mind” for Saul (1 Sam 10:9). Jerusalem’s mind changes so as to acknowledge its rebellion (Lam 1:20). Yahweh’s mind changes about punishing Ephraim (Hos 11:8). But more often “change the mind” represents Hebrew *nacham* or Greek *metamelō* “regret, relent, give up.” This can be negative (Exod 13:17; Num 23:19; 1 Sam 15:29; Ps 110:4; Ezek 24:14; Heb 7:21) but it is usually positive, in connection with human beings (Job 42:6; Jer 8:6; 31:19; Matt 21:32) and more often with God (Exod 32:12, 14; 1 Sam 15:11, 35; 2 Sam 24:16; 1 Chr 21:15; Jer 18:8, 10; 26:3, 13, 19; 42:10; Joel 2:13-14; Amos 7:3, 6; Jonah 3:9-10; 4:2).

Expressions such as “keep in mind” sometimes render *zakar*, which is more often translated “remember” (e.g., 2 Sam 14:11; 19:19; Pss 9:12; 25:6; 77:11; 78:42). Elsewhere an expression that more literally means “keep in mind” stands in parallelism with *zakar* (e.g., Ps 8:4; Jer 3:16). Conversely “I have passed out of mind” is literally “I have been forgotten from mind” – that is, put out of mind (Ps 31:12). Remembering and forgetting are seen as deliberate actions. Keeping (retaining) God’s commands is also the opposite of forgetting them (Prov 3:1; cf 4:4, 21).

“Thinking” in the OT usually involves the ordinary word “say;” thinking is speaking to oneself (e.g., Gen 20:11; Exod 2:14). Sometimes “thinking” refers to how things look to people – how they “see” things (e.g., Gen 20:10) or how things are “in their eyes” (e.g., Num 36:6; Jer 40:4-5) or how things “seem” to them (*dokeō*), which tends to be different from how things really are (e.g., Matt 6:7; 22:42; 26:53; Mark 6:49; 1 Cor 7:40 is therefore ironic). In this sense God never “thinks.”

Sometimes “thinking” refers to what people “intend,” stressing the link between thought and action (e.g., Isa 10:7; Jer 23:27; Matt 9:4). The noun “thought” often denotes deliberation or intention that issues in action (Hebrew *machashabah* or *rea’*, Greek *enthumesis*, *dialogismos*, *logismos*, *noema*; e.g., Ps 56:5; Prov 12:5; 15:26; Isa 59:7; Jer 4:14; Mark 7:21; Rom 2:17; Jas 2:4). Before the flood the intentions of humanity were all bad (Gen 6:5). Yahweh discerns human plans and intentions and knows they are mere breath (Pss 94:11; 139:2; 1 Chr 28:9; Heb 4:12). Jesus knows the thoughts people are having that will issue in accusation and plotting (Matt 9:4; 12:25). David prays that Yahweh may always keep right purposes and intentions in people’s minds (1 Chr 29:18). Yahweh frustrates the intentions of the wicked (Job 5:12; NRSV “devices”). Intentions need not to be led astray but captured for Christ (2 Cor 10:5; 11:3; cf 1 Peter 4:1). Yahweh does “think” in the sense of having intentions, and does so spectacularly, though people may find Yahweh’s thoughts or intentions unintelligible (e.g., Pss 40:5; 92:5; 139:17; Isa 55:6-9; Mic 4:12). Yahweh frustrates the nations’ intentions but Yahweh’s intentions stand permanently (Ps 33:10-11; “plan” and “thought” both represent this word).

When it is hard to tell whether “heart” refers to feelings, thoughts, attitudes, or intentions, it is perhaps best to assume it refers to the inner person in general (e.g., Deut 4:9; 8:2; 17:17; 29:18; 30:17; Josh 24:23; Judg 5:15-16; 1 Sam 10:9).

(d) *Hardening of the heart* Scripture assumes that God can influence the human mind, e.g., by putting insight there (e.g., Deut 29:4; 1 Kgs 3:9, 12; 10:24; 2 Chr 9:23; Neh 7:5; Luke 24:45) or keeping people generous in heart and directing their hearts to God (1 Chr 29:18) or turning a king's heart to the Judeans and putting it into his heart to glorify the temple (Ezra 6:22; 7:27). God also promises a new, soft, flesh-like heart to replace a stone one (Ezek 11:19; 36:26). God opens Lydia's heart to listen to Paul (Acts 16:14) and puts the intention of betraying Jesus into Judas' heart (John 13:2). At the same time scripture assumes that we have the capacity and responsibility to get the right kind of heart (Ezek 18:31; cf Prov 2:2, 10).

The hardening of (e.g.) Pharaoh's heart or mind similarly refers to the stiffening of his resolve. The expression comes in several forms.

- (a) God intends to harden Pharaoh's resolve or dull Israel's mind (Exod 4:21; 14:4, 17; Isa 6:10). These expressions affirm God's initiating sovereignty in events.
- (b) Pharaoh's heart is hardened (Exod 7:13, 14, 22) – more literally “is hard,” as the verb is not passive. This expression draws attention to the bare phenomenon of strange resistance.
- (c) The NT verb *is* passive (Matt 13:15; Mark 6:52; 8:17; 2 Cor 3:14-15). Is the concealed subject God or Satan (cf 2 Cor 4:4)? But the expression draws further attention to the mystery of human sinfulness.
- (d) People harden their own heart (Exod 8:15, 32; 9:34; cf Ps 95:8; Heb 3:8). This form of expression affirms human responsibility.
- (e) God hardens the heart (Exod 9:12; 10:1, 20, 27; 11:10; Job 17:4; Ps 105:25; Isa 63:17; John 12:40). This expression affirms God's sovereignty in the midst of events.

Scripture does not seek to resolve the tension between these different expressions, implying that each conveys an aspect of reality. Human decision-making may reflect an interaction between divine intention and human reflection.

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